The Bombay Guardian.

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WEEKLY REVIEW.

—Mr. Reuter does not seem to be well-acquainted with the law of continuity. Telegrams referring to important matters that have already taken place but of which we had no advice, are occasionally published. Our contemporaries publish a telegram informing us that 'a pacific result is anticipated by the second meeting of the Emperors at Salzburg,' and that 'the Foreign Powers have congratulated Thiers on prolongation of his powers;' whereas we neither knew that any rupture was threatened, or that Thiers had obtained a prolongation of his powers. How amazingly different from the copiousness of the telegraphic news despatched to America. The speeches at public banquets in Great Britain over night are published next day in America. Not that we particularly envy them the privilege of reading those speeches. Telegraphic matters in India might certainly be improved.

—A vernacular journal on the other side of India, the *Umrita Bazar Patrika*, says:

"We do not think there is any chance of wresting India from the hands of the English by means of war. That has become, in a manner, beyond our power, for we have no arms and no means of collecting any. If ever we can gain independence, it must be by some other means, not by waging war. The English nation is very comfortably enjoying India by depriving its people of their rights. These rights must be given back one by one, and by so doing the English nation will see that there is no longer any gain but rather loss in their retaining India. Then of course it will be their interest to leave India, and we shall be independent."

The people of India never had their rights till the English came into power. For one thing, they never had the right to complain. Fancy an individual publicly condemning the government, and speculating as to the best means of getting rid of it, under a Native raj! Privileges and liberties of which no man dreamed in the olden times, are showered upon all classes in these days. Never before was there a free course offered to men of energy, industry, intelligence and good conduct to rise, no matter from what class, to all except the very highest posts.

—The Bengal Income Tax Report tells of 58 ministers of religion, Hindoo and Mahomedan, the annual income of each of whom was over Rs. 10,000. This excites some surprise, and certainly does not look as though idolatry were dying out.

—We have, all of us, in all the Presidencies, been marvellously at fault, regarding Ritualism in India. The Metropolitan, in his second charge, just published, says:

"As to exceeding the limits allowed by law, or as to developing into what is Ritualism in England, I do not believe that any clergyman in India has attempted, or desires to attempt any such thing."

Perhaps the Bishop of Calcutta has peculiar ideas as to what Ritualism is.

A contemporary publishes, under the title of "Bishop Colenso Exultant," a letter from the Bishop of Natal elicited by the "Speaker's Commentary," just published. Our readers have heard of this Commentary, in the preparation of which a Committee of Bishops and other dignitaries of the Church of England have been for some years engaged. The Bishop imagines that one passage in this Commentary quite justifies him in his criticisms on the books of Moses. In the book of Deuteronomy we have a re-statement of matters mentioned in the previous books, and, as is the case with the inspired writers generally, the second account is not given in the *ipsissima verba* of the first, but with additional expressions, with omissions, with variations greatly enhancing the value of the second work. So in the Gospels; what gives them their value as distinctive works is that they are independent narrations. In the book of Acts, the work doubtless of one author, we have three different accounts of the conversion of Paul, differing in the way mentioned above. In Acts x. and xi. we have three different accounts of the words spoken by the angel to Cornelius (x. 4—6; 31, 32; xi. 13, 14). The same thing is [illegible] of ordinary historians; if they have occasion to repeat, they gladly bring in some expressions not given in the first narrative. Especially is this true where the record is of the nature of an abridgement or summary.

Now in Exodus xx. we have the ten commandments, said to have been spoken by God. In Deuteronomy v. we have the same, stated with some variations. In the first the Jews are exhorted to reverence the Sabbath for the reason assigned in Gen. ii., viz. because the Lord created the earth and heavens in six days, and rested the seventh day. Having already stated this reason, the inspired writer does not repeat it in Deuteronomy, but mentions there an additional sanction, given from God, in the fact that they had been miraculously delivered from Egyptian bondage. And in this second statement, reference is made to the first in the words: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Commentators have never been unaware of these differences, and to Christians they have always constituted one of the many charms of the sacred writings; and many have been converted, among others the writer of these lines, by means of an argument into which these variations prominently entered. It was reserved for Bishop Colenso, first among "Christian" commentators, to bring these differences forward as an objection, and try to make them the means of discrediting the word of God.

We cannot say that we admire the way in which the Episcopal Committee have dealt with this matter. They say:

"What actually were the words of Jehovah that were engraven on the Tables of Stone? We have two distinct statements, one in Exodus (xx. 1-17) and one in Deuteronomy (v. 6-21), apparently of equal authority, but *differing from each other in several weighty particulars.* Each is said, with reiterated emphasis, to contain *the words that were actually spoken by the Lord and written by him upon the Stones.*"

Now this is not at all an accurate statement of the matter. There is not a word in the book of Exodus as to what exactly was written on the tables of stone. At the end of the decalogue in Deut. v. we are told that those words were written on the tables, but there is no such statement at the end of the decalogue as given in Exodus xx. Let the reader look at all the passages in Exodus regarding the tables, and if he had nothing else to guide him it would be impossible for him to ascertain what was on the tables. Here are the passages: xx. 1—17, xxiv. 12, xxvi. 18, xxxii. 15, 16. From these we simply learn that the tables contained 'commandments,' 'testimony of the Lord;' this is all that is said in Exodus about what was written on them; consequently what we are now told of a conflict between Exodus and Deuteronomy in respect to what was written on the stones, falls to the ground; there is not the slightest foundation for it; and it is a pity to see good people laboriously trying to reconcile what needs no reconciliation.

Bishop Colenso speaks of the insults that have been heaped upon him. There are some who feel even more profoundly insulting criticisms upon the inspired Scriptures, than they do any disparaging remarks about their own poor fallible selves.

The *Star of India*, in a reply to our notice of its opinion that life can be generated by the forces of inanimate matter, discourses in this pleasing strain:

"Certain facts, to which we shall immediately allude, would seem to point to the conclusion that inanimate forces can produce certain beings of the lowest orders of development; but no, argues the *Guardian*, they cannot do anything of the kind because, if they do that they will also produce all sorts of genera and species, and particularly new sorts, such as have never before existed. It would be quite as logical for us to argue that, because the thoughts to be found in the pages of the *Guardian* are usually of one species and relating to one set of subjects, therefore, they cannot be the production of the mind of the editor. 'There should be every Saturday altogether new species and genera of thoughts coming into existence, but nothing of the kind takes place.' This is a remarkable instance of the manner in which a usually clear and able mind is unable to deal with certain subjects except in a perverse way. We know pretty well that the forces of inanimate nature do not produce highly developed beings; at least nothing has appeared to show that they are capable of producing a Plato or a Shakspeare; but most assuredly it does not follow from that that they may not be capable of producing some of the lowest forms of animal or of vegetable life."

Well, we take the liberty of repeating what we said, that if inanimate forces should take to the production of animate beings, there is not the least reason in the world to suppose that these beings would resemble those that are produced from living parents

but on the contrary all that we know of nature would lead us to expect something enormously different. If anything deserves the name of universal, it is the law that like produces like; that is, an organism having power to generate can only generate an organism which when fully developed shall be like its parent. Whatsoever a man soweth, be it wheat, barley, rice or any other of the many thousands of species in the vegetable kingdom, that shall he also reap, that and not another. Grapes are never gathered from thistles, and figs are never found on vines. The winds of heaven are blowing the seeds of all sorts of plants to all sorts of plants, but fructification never takes place according to any other law than that we have mentioned. As in the vegetable kingdom, so in the animal. If something is ever produced not conformed to the parent, it is a *lusus naturæ*, an abortion, an unnatural birth, destined to extinction; perpetuation only follows the definite line of likeness to the producing species. The monsters exceptionally produced, are not creatures of another known species, but of no species at all, born to become extinct. Now when a man comes forward and says he has tried experiments with boiled water and an airless receiver, and tells us that he has obtained living creatures of the well-known genus *bacteria*, we say that it is a thousand fold, a million fold, a million times a million fold more reasonable to suppose that these creatures have sprung from their proper germs which he imagined, erroneously, he had destroyed, than to suppose that they have been generated from dead inanimate matter. If some particles of hydrogen and oxygen can accomplish the same marvellous result that bacteria accomplish when they generate their offspring, we see not why we should not some fine morning gather grapes from a fig-tree, cats, dogs or human beings from an apple-tree.

What we mean by reasonable is something that is analogous to the construction and course of nature; and what we understand by irrational is something that is contrary thereto.

THE *Native Opinion* thus notices the 'holy Mamlutdar' Yushwuntrao Mahadeva Bhosekur, of Bagalan, in the Nassick districts:

"This gentleman is said to be so merciful that he takes pity even on the lower animals, such as cats and dogs; when he sees any of them in the agony of death, he pours some Ganges-water into their mouths, pronounces a blessing over them, and when they expire he gets them interred at his own expense. He is said to be so liberal that when he has given everything away he will part with his own turban to some applicant for it, with the assurance, if some objection be raised, that he will try to get another for himself. It is related that on a certain occasion a man in distress applied to the mamlutdar for a loan of Rs. 500, but no money was at hand, accordingly the cash-box of the Government was resorted to, and the sum given. Unfortunately the very next morning the Collector made his appearance and wished to examine the treasury. The mamlutdar was a little confused, but frankly stated that he had taken out Rs. 500, which he was ready to make good again by selling the jewels of his wife, which he had already got ready for the purpose. The Collector however opened the box, counted the money, and lo! not a pie was wanting! This mamlutdar is also stated to cure sick persons by passing his hands several times over the body and then dismissing them whole and sound!"

A book in Marathi poetry, entitled "Yushwunt Chiritra," treating of the wonderful works of this personage, was published last year. Some of the acts narrated are hardly what our Western code of morals would consider the right things to be done. But we at present would just point out how Purans and other mythological books get written. When once a man has got a reputation for deadness to the world and indifference to the things that men generally covet, the tendency is to put marvellous constructions upon everything that is done by or that happens to the individual. The story above mentioned about cats and dogs into whose mouths the Mamlutdar pours Ganges water (in order, no doubt, that they may attain to more elevated births hereafter) has not yet had time to grow. A few more repetitions and it will develop into a full-blown myth. Instead of transmigrations in the unseen world, we should have visible transformations, with interventions of deities. The popular imagination is constantly waiting for just such stimulants as are here furnished, to body its forth its Puranic creations. The Collector in the other story would doubtless in time be wrought up into some very remarkable personage indeed.

ARCHBISHOP Kenrick made an able speech in the Œcumenical Council, proving by reason, history, theology, and Scripture, that the doctrine of Papal Infallibility was false; but on returning to his diocese in America, people were surprised to find him advocating the doctrine. The *Watchman*, a Romish paper, kindly gave this explanation of what seemed a scandalous inconsistency: "Archbishop Kenrick asserted and surely believed that the *ex cathedra* utterances of the Sovereign Pontiff were not infallible, but the Church decided that they were; and he now knows that he was wrongly informed of the teachings of history, in error in his theology and misled in his Scriptural investigation; he now knows that the successor of St. Peter when deciding a controversy of faith and morals, is *infallible*, because *the Church* has said it; against whose authority the words of a Paul or of an angel from heaven were anathema." Commenting on this, the *Independent* says:- "Here are evident forgeries; a herd of ignorant Italian bishops endorses them, and they become valuable historical documents." Dr. Arnott remarks: "Dr. Dollinger and his supporters hold that what was false before the vote of the Council, continued false after it; Archbishop Kenrick and his supporters abandon their convictions and the grounds on which they rested, not to new facts and stronger arguments, but to the assertion made by the assembled prelates that the Pope is infallible."

WE regret to hear of the death of the Rev. Daji Pandurang, of the S. P. G. Mission, Kolapore. His death was very sudden and unlooked for. He was seized with paralysis and loss of consciousness last Saturday evening and died before morning. Mr. Daji Pandurang was baptized in Bombay in March 1841, having been brought to the knowledge of Christ as the Saviour, in the Church Missionary Society's English School at Nassick, where he received instruction first from the Rev. Mr. Stone and then from the Rev. J. S. S. Robertson, whom he ever regarded as his spiritual father. After his renunciation of caste an attempt was made to poison him and another who like himself was a convert from Brahminism; but both attempts were happily frustrated. About ten years after his baptism, Mr. Daji was ordained as a missionary in connection with the C. M. S. He has been of late connected with the S. P. G., and the Rev. Mr. Taylor of Kolapore speaks in strong terms of the value of his labours there, and of the loss sustained by his removal. He leaves a widow and several children.

THE *Scotsman* of July 20 has a notice of the restoration of St. Machar Cathedral, Aberdeen, from which, as relating to one well remembered among us, we take the following:

"The largest of the three windows is the gift of Mr. J. F. White, and is dedicated to the memory of his brother, the Rev. Adam White, who ended, only too soon, a short but noble missionary career in India. It bears the following inscription:—

IN MEMORIAM ADAMI WHITE, EVANGELISTÆ APUD INDOS MORBO INTER MUNIA AD PURUNDUR A.D. MDCCCLXIV. ABREPTI FRATER UNICUS SUPERSTES MŒRENS DICAVIT PIE.

In the one light is the figure of St. Paul, and in the other a striking figure of John the Baptist. The thoughtful, intellectual St Paul, as he stands resting on the sword, is finely contrasted with the rapt, enthusiastic Baptist, who, with upraised arm, seems to utter the cry of the scroll over his head,

PARATE VIAM DOMINI.

Both figures are conceived in a simple, majestic manner, and drawn with a strong unerring hand. It is to the colour, however, that one must look in order to appreciate the true power and beauty of the work."

Our excellent friend Adam White was not one who attached much importance to the ornamentation of cathedrals.

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THE WORLD TO COME.

"He that believeth hath eternal life." This is the answer to a thousand questions that are asked regarding the world to come, the life beyond the grave, heaven, paradise, the nature and degree of future blessedness, the place prepared for Christ's people, their occupations, conditions, destinies. And because this one statement meets us, instead of the multitudinous answers we would desiderate, we are vexed and are ready to exclaim that very little is told us. But there is reason to believe that if we would fairly look at this one statement, we shall find in it a sufficient answer to our multiplied questions. To know what eternal life is, we must know what life is; the great mass of men know nothing of this; Christ teaches that a man must be born again to see the kingdom of God; must have experience of life to know what life is; but the Christian makes progress in this knowledge according to his faith; and at an early period of his new life has perhaps scarcely any perception of the joy unspeakable and full of glory, the peace which passeth all understanding, the overflow of divine love in his heart, the conscious union with the Lord Jesus, the baptism of the Spirit, the faith overcoming the world, that characterize his experience at a later and more favoured period. So that what the word of God virtually says to one who, like Nicodemus, or like many modern Christians, desires to have some graphic recital of the characteristics of the world to come, is this: 'Avail yourself of the fulness that is in Christ Jesus, count all but loss for the knowledge of his excellence, seek to be made conformable to him, embrace the marvellous promises, mortify your members which are upon the earth, be filled with the Spirit, and

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you shall in that degree be made acquainted with the world to come.' Blessed are the pure in the heart, for they shall see God; and is not this the very thing told us of the dwellers in the New Jerusalem, that they shall see his face?

To love God with all the heart, soul, mind and strength, and to love our neighbour as ourself, this is heaven. For it is God's love shed abroad in our heart to overflowing, that consumes selfishness in all its forms, and makes us to be the interpreter of God to others. He that believeth on me, says Christ, out of his belly, forth from his person, by all means of influence and manifestation, shall flow rivers of living water, rivers of divine love. Faith is the opening of a door for God's love to flow into the world. Imagine a world where every heart is in this perfect harmony with God, yielding itself up to be the exponent of God to all. We are to be in the very image of God; finding our happiness in the communication of happiness; and endowed with the privilege of conveying to all around us the expressions of God's love. A recent writer in the *Contemporary Review*, on the Spiritual Theory of another Life, supposes the future happiness of believers to be found in self-sacrifice, and pictures the believer as everlastingly labouring among the wretched and the needy. But it is surely not necessary to keep a supply of everlasting wretchedness on hand in order that the beneficence of Christians may find some adequate scope. It is much more in accordance with the teaching of the Lord Jesus, that we should conceive of the mansions where his people are gathered together, as constituted upon the blessed principle we have indicated, according to which each one is made the servant of all, the happy medium of conveying God's gift of happiness to all around. In this way all are kings; each one reigns, for all are his willing servants, studying his pleasure, consecrated to the promotion of his happiness; God's love flows perpetually through all to each, and through each to all; God is all and in all. There can be no self-denial, for there is no self in opposition. The will of God is the will of each.

If it be remarked that the Lord Jesus, who was perfectly holy, had experience of self-denial, we reply that he was here in a world of suffering and of sin, and he was by sympathy brought into such relations with his brethren, that their difficulties and trials became his. He willingly emptied himself, and took upon him a nature compassed with infirmities. He left his higher life and took upon him flesh and blood that he might grapple with our foes, and that we might be made partakers of a divine nature.

In the sixth chapter of John, when Jesus promises eternal life to those who believe upon him, he anticipates the question, Shall they not taste of death at all? by declaring that he will raise them up again at the last day; implying that they would die, for the most part, but that they should be raised again. Elsewhere he says that they in the graves shall hear his voice and come forth. Without telling us in this connection what shall happen in the mean time to the soul of the deceased Christian, he seems to wish to direct our thoughts to that restoration from death which shall be witnessed at the resurrection. Now what is the idea naturally conveyed by the doctrine of the resurrection? it is primarily a return to earthly life, a return to this world of ours, this solid globe, this air, this sun-lit canopy above us. The doctrine of the resurrection does not necessarily, does not at all, direct our attention to some other locality, some different world; to do that, another doctrine is needed, that of the ascension. When the Lord Jesus appeared to his disciples after the resurrection, their first thought was that he had just come to be with them continually; and he hastened to tell them that he was to ascend to his Father and their Father. In 1 Cor. xv., when the resurrection of believers is spoken of with particularity, they are shown to us rising with spiritual and glorified bodies; this does not involve necessarily the idea of translation, for we are elsewhere told that the earth is to be made new, delivered from the bondage of corruption, and made meet for the manifestation of the sons of God. In 1 Thess. iv., risen believers are represented as caught up to meet the Lord in the air; but the expression (*εισ απαντησιν*) shows that they go to join him and return with him, as the virgins went to meet the bridegroom. What we say is that there is nothing in the doctrine of the resurrection which necessarily requires us to think of a world distinct from this. Now it is remarkable that the believer's immortality is generally set forth in the Scriptures under this particular aspect, that of the resurrection. Even when Paul would comfort the Thessalonian Christians for the loss of departed friends, what is the hope he sets before them? It is the hope of the resurrection, in the day when Christ shall appear. But are we then to understand that believers are not living during the interval between death and the resurrection; that Abraham has been *not* for 4,000 years, and Paul has been *not* for nearly 2,000? Far from it. Our Lord assures us that God is the God not of the dead but of the living. But may not this mean that they simply live in God's purpose to raise them at the last day? Was not our Lord arguing simply for the resurrection when he made that remark to the Pharisees? Happily, we have unequivocal proof of the intervenient life, which we hope to consider in another number.

WHAT IS TRUTH?

Then shall the kingdom of heaven be likened unto ten virgins. (MATT. xxv. 1.) We should not be misled by our chapter-divisions. There is no break in this discourse. The Lord is still replying to the questions addressed him, 'What shall be the sign of thy coming,' &c. The coming of Jesus in glory may be compared to the coming of a bridegroom for the celebration of his marriage. He has been espoused; the bride is waiting for him; it is uncertain exactly when he will come; the bridesmaids go to a certain place outside the town to be ready to join the procession when it comes. In this, as in all parables, a certain portion of the truth is presented, and it is a mistake to try to find in it all truth. The bride of Christ is the company of true believers; some of these young women represented true believers, and therefore were themselves the bride of the Lamb. All we have to do is to get hold of the things that are really taught. The object in this parable is evidently to show that among those who profess to be waiting for the Son of God from heaven, there shall be found at his coming some who are not prepared, and that in consequence even of the delay. They were prepared for an early coming, but the delay tried them and made manifest their deficiency. They are the true waiters for Christ who shall be ready whenever he comes, be it early or late. But of what profit has this parable been to those who lived before the generation that witnesses Christ's glorious advent? Much, every way. For the believer to depart is to be with Christ; and for the false professor to depart is to be stripped of his vain confidence. He only is prepared to die who is prepared for Christ's coming, and these warnings have been most salutary to Christians in all ages. We see how trifling an incident may be used to set forth the most sublime truths. It was a matter of very little consequence that some of these village maidens should be unable to join the procession; they lost a few hours' entertainment. But the story, insignificant as it is, very happily illustrates the necessity of watchfulness continued to the end on the part of the Christian.

Five were foolish. (2.) There is nothing in the number, any more than in the one guest who had no marriage garment in another parable.

They that were foolish took their lamps and took no oil with them. (3.) Their foolishness dates from the very beginning, only it did not become manifest until the time of crisis, when it was too late to remedy matters. So with the man who began a tower and had not the means of finishing it; and so with those indicated in the parable of the sower who, when persecution came, when trials of adversity or prosperity came, fell from their inadequate faith. The faith that saves is the faith that endures.

They all slumbered and slept. (5.) This was no reproach to them. It was the very thing to do under the circumstances, that when the bridegroom came they might be fresh for the festivity and not oppressed with drowsiness. The object of the parable is to point out a difference between the foolish and the wise, and this is shown in the provision made by the latter so that whenever the bridegroom came they would be ready to join him, a provision not made by the foolish.

Go ye out to meet him. (6.) Go ye out to the meeting with him (*εισ απαντησιν*), to meet him for the purpose of joining and returning with him, such being the meaning of the Greek word. Exactly this word is used in 1 Thess. iv. 17, 'to meet the Lord in the air.'

Unto one he gave five talents. (15.) This is essentially the same parable as we had in Luke xix., though there are slight variations. There the same sum was given to each of the servants, and that a small sum compared with the least of those here mentioned. The master there was the claimant of a crown, here simply a man going on his travels. The king there returning destroys his enemies who would not have him reign over them. The instruction here is specially for disciples, to warn them of the necessity of being prepared for the Master's return; for there will be at that time a judgment, a separation between true and false disciples. In one sense Christians receive all alike, for all have the knowledge of the Gospel and can tell men about their own salvation, their own Saviour, and invite men to believe on him. In other respects there are differences; in abilities, in faith, in opportunities.

The unprofitable servant. (30.) An unprofitable servant is no servant at all. Christians are left here to serve Christ, and woe unto those that are found unprofitable, winning nothing for the Master. In these days the unprofitable servants are perhaps not one in three, not one in ten, but the majority. This poor self-deceived man, had no sense of obligation, no sense of what he owed to the master; thought it right enough that others should toil and deny themselves, but saw no sufficient reason why he should do it. Men know not sin, and therefore know not forgiveness, and not knowing this know not their obligation to the Redeemer. Besides this, he had no faith, no such confidence in the character of the Master as would lead him to expect that the service rendered would be recognized and generously dealt with. How many there are who show plainly that they think the God of the Bible harsh, austere, exacting; they gladly serve any miserable fellow-mortal expecting a reward; but the service of Christ has no attractions for them. The answer of the master, Why didst thou not then put my money in the bank? shows that there was something besides his estimate of the master hindering the servant, namely his own heart-hatred of the service. It was the jaundice of his own mind that hindered his seeing the worthiness of the master. Perhaps nothing, even in Christendom, excites so much astonishment, as faith when it is unmistakeably manifested.

He shall sit upon the throne of his glory. (31.) The Son of Man shall be revealed in the glory of the King of Kings and Lord of Lords; all shall have evidence of this glory; and the simple revelation of it will be of the nature of a judgment to all who have ever heard his Gospel. For the truths of the Gospel are those that are to judge mankind. The moment that men see the glory of Christ, their consciences will be a prey to all the truths which they have despised and rejected, and

which in him are Yea and Amen. The largest part of the work of the judgment day is being performed now, in giving men the Gospel; all its beatitudes, its parables, precepts, narratives will flash lightnings on the consciences of those who have heard and neglected them, the moment that Jesus is seen on the throne of divine glory.

Inasmuch. (40.) The object of this is to show that Christ is so identified with his people that to serve them is to serve him, and that they who love him will love them; and that the real value of what they do will not be understood till his glory is revealed. Christians generally know that the way to please Christ is to serve his people, but they have such imperfect conceptions of the majesty of Christ that they cannot know the value of their own acts of kindness, until they see Jesus on the throne of glory. And on the other hand they who fail to render these offices to Christ's representatives (not the clergy but all believers) will only in the day of Christ's glory understand the fearful purport of their neglect. And one object of this description was to show the apostles that, while watching and waiting for the glory of the Son of Man, they should not lack opportunities of rendering service to him; in fact they never would have any better opportunity than is now afforded. There are no prisons or hospitals or poor-houses in heaven.

CORRESPONDENCE.

A FEW WORDS FROM HOME.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In our last letter we told you of our visit to St. John's Cathedral, Malta. After quitting this famous edifice we drove a few miles into the interior of the island, and returned and spent the remainder of the evening in the Free Church manse. Our friend, the minister, has laboured for many years at this interesting station, and his abundant labours have been richly blessed. About 10 o'clock our guide came for us, and we were soon threading our way to the harbour. This reached, a few minutes more, and we were on board. Late as the hour was, we found many of our fellow-passengers in the saloon, "comparing notes" as to their respective purchases on shore. All were delighted at the great bargains they had made, and when one discovered that he had *saved* a sixpence on a similar article to that possessed by his neighbour, his delight visibly increased! Next morning the deck presented a busy and animated scene—vendors of canaries and Maltese dogs, lava and coral trinkets, both real and imitation, lace, Leghorn hats, oranges and limes, were plying their trade. Many of the passengers, who had foolishly spent their money the previous day, now found that they could get the same articles for 200 per cent. less than they had paid. As preparations were being made for starting, these acute "Maltese merchants" became more clamorous in their endeavours to sell. We were accosted by one who offered us a *magnificent looking lava brooch*, &c., in a case for 30*s*. We suggested a smaller sum as its more probable value, upon which the man walked off indignant, but in a few minutes he returned and begged us to accept it for half a crown! Many similar "cases" had been purchased for sums varying from half a guinea to a guinea. Some connoisseurs in ladies' trinkets on board could scarcely detect the real from the false, so much did they resemble one another. Much money is doubtless lost in this way, and shopkeepers at all the stations on the overland route encouraged to continue their nefarious trade. Just before we sailed out of the lovely harbour, a few ladies and a gallant captain made a rush to see a whale, which was said to be making for the sea, when, after the party had strained their eyes to see the leviathan without accomplishing their object, a wag who was standing near suggested that perhaps the morning being the *first of April* had something to do with their dimness of sight. We left Malta on Friday about nine o'clock A. M. and had a delightful run all that day. Towards midnight, however, the breeze freshened again, and Saturday found many of the passengers confined to their cabins. On Sabbath the gale had increased, several large waves broke over the vessel, and carried away some sails and spars. The weather continued more or less boisterous till we reached Gibraltar, on Thursday the 7th April, after which it moderated, and we crossed the entrance to the Bay of Biscay with scarcely a ripple on the water. On Saturday we were at the mouth of the English Channel and again encountered a bitter east wind, which, with its keenness and the "chopping sea" accompanying it, made us wish to be back in Bombay again. Sabbath—as all our sabbaths save one, had been—was a miserable day. Heavy rain, with mist and still the bitter east wind. Monday found us forcing our way up St. George's Channel in one of the densest and coldest mists we ever experienced. What with rain, mist, a heavy tumbling sea, a cold biting wind and seasickness, we thought a visit to England was dearly paid for. About 5 o'clock in the afternoon Holyhead was "sighted," and at 7 we steamed round the lighthouse, standing on a bold point and casting its lurid glare across the wild, angry sea. Soon we were within the shelter of the harbour, and felt as if all our troubles were over, but this feeling of security did not last long, for in a few minutes the steamer went on a dangerous shelving ledge of the Platter Rocks. Her position was anything but safe, and as the pilots feared the accident might detain her some time, three of us, who were by this time tired of the voyage, went ashore in the pilot boat, and by 11 o'clock we were comfortably settled in the Holyhead Hotel. We will long remember the feelings of pleasure with which we sat down to our first meal in old England. The three latter days of the voyage had been so cheerless and wretched, that this, our first night at home, appeared all the more joyous. We could not help thinking as we came into harbour of the goodness of God, in bringing us back in safety to the shores of England and in mercies abundantly bestowed on the voyage home. We thought, too, of the likeness of the close of this voyage to the close of the voyage of the Christian life. A rough and tempestuous sea to cross, but as land is neared, there appears the Guiding Light to guide him safely into the harbour of eternal rest. Oh how precious is that salvation which secures for us, not only a "safe passage" and a "harbour of refuge," but a dwelling with the Lord through all eternity, and the priceless privilege of joining with the ransomed above in songs of praise to Him who was slain and has redeemed us with His blood. We thought, too, of the unsaved—the Christless. How dreadful to be exposed to such a sea in such a night, without a light to guide or a harbour near. Unspeakably more dreadful still, to be out, shelterless in the sea of God's wrath, with the knowledge that there was a refuge—a hiding place from its fury, but that it had been neglected, and now for ever barred. To the reader of these lines still unsaved, we would add these words of promise: "*Yet there is room.*"

"O may we stand before the Lamb,
When earth and seas are fled,
And hear the Judge pronounce our name,
With blessings on our head"!

Braemar, 3rd August 1871. Y.

To the Editor of the "Bombay Guardian."

SIR,—I have read Dr. Jacob's book, and find that it does not touch my argument. I say that the Book of Revelation proves the Apostolic origin of Episcopacy. Dr. Jacob says, in effect, that the Apostolic origin is not proved if the Book of Revelation is not taken into consideration. I now go on to prove from the Book of Revelation, not merely the Apostolic origin of Episcopacy, but Our Lord's own sanction to that Apostolic institution. Let your readers, like the Bereans, refer to the Book of Revelation, and see whether my account is correct. In the island of Patmos, on the Lord's day, Our Lord appeared to St. John, in the dress of a Priest, having in his right hand seven stars, and standing in the midst of seven golden candlesticks. "The seven stars are the Angels of the Seven Churches and the seven candlesticks are the Seven Churches." How great must be the dignity of those men, who were represented by Seven Stars in the Right Hand of Our Lord himself.

MISRI.

[It becomes us to note the new argument here brought forward. The angels of the seven churches are represented by seven stars in the hand of Jesus the High Priest of our profession. How great the dignity of those who were thus represented. Yes, but who were they? Pastors of churches, or bishops having ovesight over many churches and pastors? What we want is, evidence that the latter is the case; whereas, as we have seen, every thing is against this supposition. To the seven angels are seven churches, one each. The object of representing them as in the hand of Jesus, is, we should think, to show their dependence upon him; that only as upheld by him can they properly fulfil their functions. These letters are for the most part admonitory; the churches are warned that as a candlestick may be removed, so they may be. As for dignity, there is no higher dignity than is assigned to the very least of believers; 'no man shall pluck them out of my hand,' says Jesus; and he that overcometh shall sit with Him on his throne, even as Christ has set down with the Father on his throne.—ED. *B. G.*]

Epitome of News.

SATURDAY, SEPTEMBER 2, 1871.

—Much is spoken in the American papers of a new cure for cancer, which, it is believed, can be effected by applications of the candurango plant. A small quantity of the plant was recently received in Washington from Ecuador, and though the reports of its virtue were at first received with scepticism, wonderful results have, it appears, followed its application, among those cured by it being the mother of Vice-President Colfax and the wife of the Secretary of the Senate. An official mission has been sent out to the Ecuador Government, furnished with credentials by President Grant, Mr. Colfax, Mr. Fish, and other prominent persons, to endeavour to arrange for procuring a further supply, which can only be done with great difficulty, owing to the obstacles in the transit, and the jealousy of the Indians.

—The Raja of Oodeypore is in Bombay.

—A Committee has been formed in England to raise funds in aid of the Brahmo Somaj, to be placed at Baboo Chunder Sen's disposal.

—For the first time a monk has been tried before a civil court in Rome, and condemned to 20 years' imprisonment, for the murder of a lay-brother.

MONDAY, SEPTEMBER 4.

—The *Indo-European Correspondence* states that during his pontificate, Pius IX. has witnessed the death of nearly one hundred Cardinals, and has twice almost renewed the Sacred College. There are alive, to-day, but nine princes of the Church, created by Pope Gregory XVI., and the youngest of them is seventy-five.

—VanIngen, the defendant in the Bangalore case, has been committed to stand his trial at the High Court, Madras.

—Australian News, viâ Galle: Government are taking measures for the establishment of a line of steamers by the Cape.—Great excitement exists in Queensland over the general election.—The question of separation of North and South, or changing the capital, is actively discussed.—Mr. Hall's line of Californian steamers are receiving promised support from different colonies.—Mr. Anthony Trollope is visiting Queensland.—Several outrages on planters are reported from Fiji.

—Mr. Justice Phear has recently decided that the age of majority of a Hindoo is 18, and not 16, as hitherto held.

—The Maharajah of Jeypore is to be operated on for cataract of one eye.

—The *Times of India* notices with deep regret the death of Col. Ewen Grant. He served in Persia, in India during the mutiny, in the Crimea, and in China.

—Same: A rising is reported in Albania, to repress which several battalions of troops had been despatched from Constantinople. Orders have also been issued by the Porte for the subjugation of all the nomad Arab tribes of Syria. A new war is therefore imminent.

—Fall of rain up to Saturday in the Fort, 37 inches.

—*Indian Public Opinion:* "An Executive Engineer at Rawulpindee, Mr. Flynn, has been arrested, put under charge of the police, and consigned to the Bhowanipore Asylum, Calcutta, as a '*violent lunatic.*' His wife, who is not included in the accusation, declares that his only offence consisted in his having reported the dangerous state of certain bridges in his district. Of course, if this reflected on his superior, it is plain the man was a hopeless lunatic, for no P. W. D. man in his senses would venture to do so."

—The *Bombay Gazette* announces a considerable reduction in its rate of subscription,—Rs. 42 instead of 52, and no charge for postage.

—A student of the Grant Medical College while going through gymnastic exercises fell, and injured himself, so that he died soon after.

—*Times of India:* "The destruction of two Christian chapels by the Chinese in Hongkong is reported.—A gigantic fraud in the silk trade is also reported. Two million dollars are said to have been embezzled."

"Rumour, both at Hongkong and Shanghai, says that the American Government has declared

war against Corea, and has asked the French Government (which has a force at Saigon and men-of-war in the Chinese seas) to join it."

"There were five distinct shocks of earthquake felt at Calcutta on Tuesday morning last, between seven and nine o'clock, at intervals of a quarter of an hour. The movement was from north to south."

—We regret to learn, from the *Witness*, of the death of Rev. M. C. Elliot, of the American Methodist Mission, at Almorah. He had only been two years in the country.

—*Witness* (Lucknow): "An itinerant evangelist, Namán Khán, calling himself the vakeel or representative of Mahomed, is passing from city to city, and whenever he hears of a Mahomedan who is becoming interested in Christianity he visits him and does all he can to counteract the pernicious teachings of the Christians. In addition to this he organizes a local committee of Mahomedans in each town, who agree to support a Mahomedan preacher in their midst, one-fourth of the amount contributed for this purpose to be given to Bishop Namán Khán towards his support."

—Same: "We believe 'a majority of the Christians in Upper India are chapel people.' Wherever these people meet, there is union. It may not be formal, but it is real. It is natural, and it is right too, that the minister who preaches to the people should be true to his own Church, but he can do this without offending others. At Simla and elsewhere this seems to give the Presbyterians an advantage, but it remains to be seen that they use it unfairly. In Lucknow there is a large Methodist congregation, in which Baptists, Presbyterians, Episcopalians and others may be found, actual communicants in the Church, while still retaining their formal membership in their own denominations. The same thing may be seen in the Wesleyan Chapel in the Cantonments, and also at Seetapore, Cawnpore, and other places, This is Union. When Christians of a half dozen different denominations can joyfully worship together, work together, and gather together around the common table of their Lord, the reproach of our divisions is taken away. It is not wrong to differ, but it is very wrong to let differences separate us."

—The *Oude Excelsior* gives us this account of the Christian Baboo who was converted to Mahomedanism: "We are not sure about his name, in fact he scarcely knows it himself. However we give it as nearly as we can. Biharee Lall, alias Ummed Singh, alias Umeish Chunder, and we need not go through the whole nominal roll of aliases, suffice it to say that he came to Moradabad a few days before the discussion, and representing himself as a Christian, applied to be taken into the service of the American Mission; after some questioning he admitted that he was only occasionally a Christian, and on further inquiries it turned out that he was sometimes a Brahmo, at other times a Hindoo, he could read the Koran and pass as a Mahomedan, in fact he could regulate his faith according to his company, and he always professed that which paid him best. On condition of the missionaries accepting his services, he offered to become exclusively a good Christian, and would never any more go about trying different religions to see which was best; he had tried Mahomedanism and found it so horribly bad and incorrigibly wicked as to place description at utter defiance. In short, he was determined to become a staunch follower of the cross, but suddenly a letter arrived from a missionary at another station describing the man as an impostor and a worthless scamp. This decided his case in spite of his protestations that he was not the man, the missionaries refused to have anything to say to him as he had not a single testimonial or document of any kind to prove his identity. The consequence was that he gave the Mahomedans another trial, and this is the precious convert about whom such a fuss is being made. We have no doubt, that the Moradabad missionaries are perfectly willing to concede the whole of the honour of this conversion to the Mahomedan Moulvie, and can, by searching in jails and other places, find more of the same stamp who, it is to be hoped, will be received with open arms."

Tuesday, September 5.

—To-day's papers contain these telegrams: Hongkong, 4th: A typhoon occurred on Saturday night, considerable damage being done to the shipping in the harbour. The ship *Nancy*, which was loaded for Bombay, is a total wreck.

Madras, 4th: A criminal prosecution is about to be instituted against Messrs. Frere and Lambart, at Bangalore.

—The body of a native child was found by the police on Sunday morning in one of the dust-bins on the side of the Esplanade road. This thing often occurs.

—*New York Times*: "We have brought very serious charges against Mayor Hall and Controller Connolly, and in reply to them the Mayor says that the City owes us a bill for advertising, which we cannot forget! This is the most remarkable defence ever recorded in judicial annals. The Mayor further says that the figures we are publishing were obtained from a 'dishonest servant' of the City Government. In other words, the Mayor admits the truth of our charges and the accuracy of our figures, but says it is sufficient for him to discredit our motives. His defence is a clear admission of guilt. Let the public judge between us."

The *Times*, says that for furniture supplied for the new Court House, one firm was paid 1,476,980 dlrs., £300,000. Yet what an outcry there was in India the other day when it was reported that £5,000 had been spent for furnishing the Governor of Bombay's residence at Gunesh Khind, and what a relief to find that the report was erroneous. Any thing more gigantic than these New York frauds we do not remember.

—The following interesting statement respecting one of the Japanese students at Rutger's College, N. J., United States, named Kozo, and who has become a convert to Christianity, appears in the *Lutheran Observer*: "As he was treasurer of the other students who were placed in his charge, he wrote to the authorities in Japan that he felt bound, in honour, to inform the government of his conversion and changed purpose in life, in order that they might release him from his responsibility for the other students, and no longer provide for his support. To this he received a reply from the proper official, that he should continue his studies under their auspices as before, and retain his charge of the other students, at the same time sending an increased allowance for his support. Kozo was then called upon and made a brief address, stating the fact of his conversion to Christianity since he came to this country, and declaring his design to devote his future life to the evangelization of his native land."

—An American paper says: "Mr. Wm. B. Astor has paid income on more than the whole State of Vermont, and Mr. A. T. Stewart more than was collected in any one of twenty-seven States and Territories—more, indeed, than the aggregate amounts paid by Florida, Arizona, Colorado, Dakota, Washington, New Mexico, Utah, Idaho, and Montana combined."

Wednesday, September 6.

—Ruttun Singh, the leader of the Raikote butcher-murderers, has been captured.

—Peerbux Rahimbux has been taken up for cutting his wife's throat with a razor. She is not expected to live.

—The Siamese Governess, Mrs. Leon-Owens, has not, it appears, given so much thought to her mother living at Poona, as to write to her, these many years.

—35,000 persons were at the Diamond fields in Africa in June.

Pall Mall Budget: "There has come to light in Rome, in the course of the reconstruction of the Porta Salaria, a very curious monument indeed. It is that of a boy-poet, a competitor for the poetical prize—the olive and oakleaf crown—instituted by Domitian in honour of the Capitolinian Jupiter, in 86 A.D. The Latin funeral inscription reads as follows:—'Diis Manibus. To Quintus, Sulpicius Maximus, son of Quintus of the Claudian Tribus, born in Rome. *He lived* 11 *years*, 5 *months*, 12 *days*. He competed in the third lustrum of the Capitolinian games with fifty-two Greek poets, raised the favour which he had enlisted by his tender age to admiration by his powers of mind, and came out of the contest with honour. His improvised verses have been added, lest men should think the parents had been biassed in their judgment by their love. Quintus Sulpicius Eugrammus and Sulpicia Januaria, the most unhappy parents, have erected this sepulchre for their dear son, themselves, and their successors.' Both the margins to the right and left of the monument are covered with forty-three Greek hexameters improvised by the unhappy boy on the theme, 'How Zeus spoke to Helios when he upbraided him for giving the chariot of the sun to Phæthon.' Underneath are found two further Greek epigrams in praise of the deceased, who soon after the contest had fallen a victim to his over-work in spending day and night over his studies and poetical labours."

Thursday, September 7.

—*Overland Mail*: August 18. The Queen has been rather seriously indisposed, but was sufficiently recovered, on August 15, to leave Osborne for the North. Her Majesty arrived safely at Balmoral on August 17.

The National Assembly of France is engaged in discussing a formal proposal of M. Rivet to elect M. Thiers President of the Republic for three years.

All the French prisoners have left Germany save 870, who are too ill to be removed.

Numerous cases of Asiatic cholera have proved fatal at Königsberg. Considerable alarm has been created by a reported case in London. It turned out to be a bad case of English cholera.

The Scott Centenary was observed in London on August 15.

The statue of Sir James Outram, on the Thames Embankment, was unveiled by Lord Halifax on August 17, in the presence of a distinguished company.

The Government declines to adopt the recommendation of Colonel Egerton's committee for the remedy of supersession of English colonels by Indians. It would entail the appointment of forty-five new major-generals at an expense of 12,000*l.* a year.

A terrible report has been issued by the select committee on Baby Farming.

A fearful explosion at a gun-cotton factory took place at Stowmarket on August 11. The names are given of eighteen dead, nine are missing, and fifty-seven injured.

The Rev. R. W. Church, rector of Whatley, has been appointed to the vacant deanery of St. Paul's.

"Lady Byron Vindicated" is a reprint, in one volume, of a vindication of her ladyship, that appeared in *Temple Bar* during the far-famed Byron controversy, to which Mrs. Stowe gave rise by her awkward revelations. The author is a solicitor and a master of arrangement in the way he marshalls his evidence. Lord Byron is condemned by his own words and his own letters. To every assertion—and the author makes none of his own—the dates, place, and the *ipsissima verba* of Lord Byron are given. In our opinion this mass of evidence is crushing. The whole sad story of Medora Leigh is retold, and as purely as so dreadful a story could be told. The writer sums up with the calm coldness of a judge. The book is a very powerful book on a very unpleasant subject.

Among recent deaths in Germany was that of the eldest son of Wilhelm von Humboldt. He was all his long life—of seventy-five years it was—what is called in Germany a "sonderling," in English a "queer fish." His last twenty years or so he spent exclusively in bed, although endowed with vigorous health. This seems all that calls for chronicle in the life of the son of the great Von Humboldt.

—The *Advance* (Chicago): "One of the wonders of the ancient world was the purging of the Augean Stables. Hercules did well for a boy; but he was nothing to a Chicagoan. At the trifling expense of some two or three millions, we have just poured Lake Michigan into Chicago river, and now that sparkling stream, if not as sweet as the Pierean Springs, is becoming thoroughly wholesome.

"Lake Michigan and the Gulf of Mexico are now on the best of terms. The deepened channel of Chicago river has wedded them for ever."

—The Diamond excitement in Africa continues unabated.

—A correspondent of the *Rast Goftar* complains that Parsee boys in the St. Zavier's College are made to kneel down before the Cross whenever they misbehave, and if in any case the boy refuses to kneel he is threatened with expulsion.

It seems incredible that the Jesuit professors should pursue a course so calculated to embitter the Natives against Christianity. The Natives are encouraged to attend by the assurance that they will not be required to read the Bible; better give them the Bible than the Cross.

—Some Parsee young ladies are opening an Academy in Bombay.

—*Indian Public Opinion*: "Two extraordinary outrages in Lahore in this week have really startled the public into very unusual excitement. The Judge of the Small Cause Court murderously attacked for the execution of his duty, and the Assistant Secretary to the Municipality similarly assaulted without any cause whatever! The Judge, Moonshee Jaishee Ram, only lived about thirty hours, during which time he was wholly insensible. Mr. Bull was partly protected from the blows of his assailant by his solah topee, and is in a fair way to recover."

—At Madrid the Republican Deputies Roque and Barcia have been released as innocent of Prim's assassination, after five months' imprisonment and forty days' solitary confinement. There have been great rejoicings at their liberation.

FRIDAY, SEPTEMBER 8.

—The *Times of India* is about to issue a semi-weekly edition, at a monthly charge of Rs. 1½.

—The *Standard* on M. Thiers: "He is a very obstinate old gentleman, with very fixed ideas upon a great many points, and he insists upon the house accepting these ideas of his, although they are diametrically opposed to the majority. He desires, in fact, to unite the functions of a constitutional minister with those of a despotic sovereign. In the temper of the house it is probable that they would have acquiesced quietly enough in this if it had but happened that their own views upon affairs had in any way coincided with those of M. Thiers. This, however, is exactly what they do not do. He is opposed to the sense of the house upon great financial questions, he is a rigid protectionist, whereas the great majority of the deputies are free-traders, and, above all, he is in direct opposition to them upon the very important point of the reconstitution of the army. The French military system has been tried against the Prussian military system, and it has proved to be utterly rotten and worthless. The House of Assembly naturally wishes to adopt a system similar to that whose excellence has been so triumphantly proved at the expense of France. M. Thiers obstinately refuses give up conscription and the vicious usage of substitutes. Under these circumstances it would have been an act of self-stultification for the Assembly to deliver itself bound hand and foot, to the dictatorship of M. Thiers for three years certain."

—Deaths in Bombay last week, 289.

—*Bombay Gazette:* We understand that the work-house for vagrants attached to the House of Correction is much over-crowded at present, and endeavours are being made for the deportation of the number of the inmates to England and elsewhere.

—A New York steam ferry-boat, with 400 passengers, bent on a Sunday afternoon holiday excursion, blew up, killing 50 outright, and badly injuring 200.

Selections.

THE TRUE SPIRIT OF GIVING.

A Christian brother in India, sending £100 for various benevolent objects (acknowledged in last week's issue) says: "I pray that God's blessing may go with every penny of it! Please let these workers for God and their fellows know that in this corner of the world there are those who bid them 'God-speed' in their self-denying work; and that they help in prayer for that end, and return thanks on their behalf for God's manifest blessing resting on them in it."—*The Christian.*

MISSION OF THE (AMERICAN) UNITED PRESBYTERIANS IN EGYPT.

LETTER FROM DR. CLARK.

The following letter, from the Foreign Secretary of the American Board, was dated at Ismailia, Egypt, March 31st, 1871:—

"Dear Brother,—I should be glad to give you some idea of the missionary work in this dark land, while my impressions of it are fresh. Of course, most of my knowledge comes from the lips and writings of the missionaries themselves, as my personal observations have been limited to Cairo, where there is less real interest than at one or two other places.

"The work here has hitherto been largely confined to the Copts. They are said to number not far from 200,000, possibly a half more, and are subject to the severest oppression—if possible greater than that of the Christians in other portions of Turkey, remote from the capital. They are consequently wretchedly poor, and live in the humblest habitations that one can well imagine as the possible abodes of human kind.

"Yet, with all the accompaniments of poverty and misery in this land, they are eminently a religious people, holding fast the traditions of the fathers, in the forms and ceremonials of the Church, though with sufficiently scant ideas of Christian morality. Among the Copts, as among the Armenians, the Bible is held in high esteem, and this renders them accessible to the missionary. It is worthy of note, too, that despite the most rigorous efforts of Romish priests and nuns, aided by all the influence of French consuls, the Copts have remained true to their old faith; and the missionaries wisely seek to bring them back to that faith in its purity, and name the churches they gather by the general term, 'The Evangelical Church of Egypt.'

"Last Sabbath I had the pleasure of attending one of their services at Cairo. Though in the Arabic language—the language now used by this people in common life—it was a service of no little interest. It was delightful to mark the quiet attention of about forty men and boys in their peculiar costume, as Dr. Hogg, of Osiout, addressed them, manifestly with great power and unction, if one could judge from his action and varied tones. Mrs. C., on the woman's side of the partition, reported nearly as many listeners there, some of whom seemed to drink in every word. The hymn-book from—I must still say—*our* press in Beirut, helped to an important part in the service. Not the least interesting part was the collection at the close, to which nearly every member of the congregation contributed. Poor as they are, they have learned the grace of giving. This little congregation, in 1869, gave for the Gospel and other benevolent purposes, $325 and over, in gold, as appears from the last report.

"This mission has had an *experience* on this subject in many respects similar to ours. The missionaries began by helping too much, and end with the conviction that a people should be taught to help themselves. Dr. Hogg, of Osiout, told me, that having obtained a copy of Mr. Wheeler's 'Ten Years on the Euphrates,' through the kindness of Mr. Booth, of New York, he translated it into Arabic, and read it, chapter by chapter, to his congregation and students. In the spirit of that work he has been labouring at his station now six years. He reports about ninety members in his church, and a congregation from which fifty to sixty persons, on the Sabbath, go out two and two, to labour in the surrounding villages. That *will do.* It has the ring of business, and means the evangelization of Egypt. In the beginning of 1870, Dr. Hogg could count seventeen out-stations into which the light had spread, where from half a dozen up to forty persons were to be found as inquirers.

"One item in regard to these villages struck me with special interest. The awakened were not content with weekly and semi-weekly meetings; *they must come together every night* to talk over their new-found hope, and to encourage each other in the Christian warfare. Dr. Hogg told me that the first sign of a man's interest that was noticed by the people, among Moslems as well as Copts, was his beginning to speak the truth. Not a bad sign certainly.

"Thus the good work has obtained a footing in Egypt. It has come to a sound basis, resting on the love of Christ, that prompts to labour and self-denial for his sake. It is not to be wondered at that missionaries, on first coming from homes of comfort, from the habits of civilized life, the fruit of long Christian culture, to a people apparently so utterly destitute of everything that makes life so enjoyable in their native land, should feel impelled to render material aid, and to endeavour at once to improve their social condition. Travellers now make the same mistake, and sometimes criticise a policy which long and painful experience, and a larger and juster observation, have justified. I suspect that the modes of life observed by our ancestors in the days of Queen Bess, would be far enough from modern ideas of comfort, which are but the natural and healthy outgrowth of principles implanted in their hearts. It is so easy to forget that the fruit must have its seasons of flower and growth ere it comes to its maturity. Life is what we make it in the healthful use of our own powers.

"As I sat upon the citadel at Cairo, the last evening I spent in the city, to watch the setting sun, and looked down upon the city, with its many minarets and its multitudinous habitations of abject want and misery, the pyramids away on my left, and further on the ruins of Memphis, the proud capital of the Pharaohs, and nearer, on my right, the tombs of the Caliphs and the vast cemetery on the border of the desert, the bright spots were the American Mission House, with its neat chapel and its fine schools, and a little further away, Miss Whateley's institution, where the honoured daughter of an honoured father has gathered about a hundred children of both sexes for Christian instruction. Here were the light spots in the picture. The Khedive is working great changes in the city, opening broad streets, spending millions on public works, seeking to make a Paris out of his capital; but this little band of less than a half score of faithful, self-denying labourers for Christ, are doing a grander service to Egypt, and one that shall one day be fruitful of nobler results.

"I could not but congratulate Drs. Lansing and Hogg, and their associates, on the opportunity thus given them of rearing a Christian civilization in this land, so wonderful in its past history, so closely connected with the sacred memories of the past, so long the home of the chosen people, and the temporary refuge of our Lord."

Miscellany.

—The last Report of the Basel German Evangelical Mission, in speaking of some converts at Calicut, says: "The opposition in these and other cases was very great, and in one case as much as Rs. 1,000 was offered as a reward for bringing a convert back, dead or alive; but it did not succeed."

—The following, published "with the approbation of the Ecclesiastical Tribunal" at Barcelona, is but a specimen of the objects of devotion put before the common people of that country:—"Glory to most Holy Mary, Virgin Mother of our God. This is the exact shape" (thousands are printed within an outline bearing a rude resemblance to a Spanish slipper) "of the foot of the most Holy Virgin Mother of God," taken from her actual shoe, which is worshipped with the deepest devotion in a convent of Loretto, in the Kingdom of Italy—where there is preserved her most holy house—which was miraculously brought by the hands of angels from Jerusalem. Pope John XXII. gave 300 years indulgence to any one who kisses this shape three times, and recites three Ave-Marias. This was confirmed by Pope Clement VIII. in 1603. This indulgence may be got over and over again as often as they please in the day by the devotees of the most Holy Virgin Mary, and may be applied as well to the souls in purgatory. For the greater glory of the Queen of Heaven and Earth, it is allowed to take from this shape others like it, all of which will have the same indulgences. This feast is kept in Italy on the 10th of December. "Of your charity recite an Ave Maria for the intention of him who dispenses these indulgences."—*True Catholic.*

—*British Evangelist* on novel reading: "We take a decided stand against it as one of the greatest evils of the day; and we dissuade all our readers from *intoxicating their minds* with the deleterious stuff found in novels, just as we would dissuade all for whom we had any regard from *intoxicating their bodies* with the wretched stuff sold as useful beverages by the liquor-dealers. They both come under the same category. We go in for total abstinence with regard to both; and by that we shall stand. And as you deservedly take rank among young men of cultivation and intellectual acquirements, perhaps you may pay some deference to the opinion of an intellectual giant like Chalmers. He is decidedly *for* us and *against* you. He says—

'So long as the slightest shade of uncertainty rests upon a question, we are not fond of dogmatising; but there is, at least, one deliverance about works of fiction, in the safety and soundness of which we feel altogether confident. Did we hear of any one acquaintance who had now bidden his conclusive adieu to them all, we should not have the slightest apprehension lest either the moral or intellectual part of his nature should suffer by it. Did we hear of him, on the other hand, much and greedily addicted to the perusal of them, we should tremble for the deterioration of both.' 'It is impossible,' says another good writer, 'to form a just estimate of works of fiction, and not to condemn them in the severest terms, as baneful in their tendency and disastrous in their effects. Their intellectual tendency is bad, their moral tendency infinitely more so. For the most part, they are constructed upon false principles of philosophy, morality, and religion.'"

—Mr. Frederic Harrison, on the Church of Rome, in the *Fortnightly Review:* "It is a singular proof of the slough of formalism into which our Protestantism has fallen, that scarcely a voice is found to repeat that to which it was once our boast to bear witness, that the Papacy is incompatible with human society and order. We have put aside, and rightly put aside, the worn-out invectives against the errors of Romanism as a religion,

until we are in danger of forgetting that in the state of modern civilisation it is an intolerable curse to human society. Those truths which inspire some of the greatest characters in our history and some of the noblest passages in our literature, are now as good as forgotten. Has class sympathy with those to which that Romish Church has attached itself really caused us to forget how little its nature has altered? Is not that religion still what it always was—a religion of lies, with imposture for its creed and servility for its object? Have not advancing ages and the growth of civilisation widened rather than narrowed the breach between that Church and a healthy society? Its head in solemn conclave has recently uttered his idle but malignant curse against every principle that men of sense hold dear, and every belief that men of intelligence hold true. In that arrogant and silly syllabus the Pope has formulated for us, as it were, all that makes the institution which he guides the implacable enemy of all good men. To cripple the intelligence, to spread falsehoods which the very propagators themselves scoff at, to play into the hands of any tyrant, however mean, to invoke the blessing of God upon any conspiracy, however unscrupulous, to divide nations one against another, and classes in nations against each other, to fight for every abuse, to resist by means, fair or foul, every improvement, and to do all this, if need be, by wading through blood; this is the political character of that Church in its decay. When men of sense refuse to listen to them, they crawl into the confidences of women, working not upon their intelligences, but upon their more excitable nature; when the grown-up would have none of them, they intrigued to get possession of the education of the young, that they might poison manliness and good sense at their very roots."

—Dr. S. Sharpe in the *Athenæum*: "Bosheth or Shame is a name often given by the prophets to Baal. Saul's son, whom we know by the two names of Ish-baal and Ish-bosheth, was no doubt named by his father Ish-baal, the man of Baal, while Ish-bosheth was a reproachful name given him by the natives of Judah. *See* Jer. xi. 13. Of the grandson's two names, Merib-baal and Mephi-bosheth, both seem to be nicknames. One half of each has been changed to make it reproachful. We may conjecture that the name given him by his father was Mephi-baal, *the utterance of Baal*, which was altered by southern zeal against idolatry both into Merib-baal, *the rebellion of Baal*, and also into Mephi-bosheth, *the utterance of shame*.

—The *Freeman* has a long and interesting notice of Dr. Jacob's Ecclesiastical Polity of the New Testament, from which we take the following:

"This is a book of a very different type from that which we are accustomed to meet with in the ecclesiastical literature of the Church of England. Ordinarily, we have little but appeals to the decrees of councils, and the authority of the Church; or, if Scripture is referred to, the simple words of the Bible are warped from their natural meaning, and from some incidental expression of the sacred writers, a system of doctrine or practice is elaborated, of which the apostles had no idea whatever.

"Dr. Jacob does not argue in this style. He goes to the fountain-head, and endeavours to draw from the New Testament itself the right ecclesiastical polity for the Church of Christ at the present day. His investigations are conducted in a manner which the candour and scholarship of the author would lead us to expect. His great object is to show that the endeavour to form a pure Church, based on the doctrines and practice of the Church of the second and third centuries, cannot succeed. He points out that almost all the errors of popery had already attained considerable dimensions in the Ante-Nicene Church, and that the only way to purify the Church of the present day, is to go back to the New Testament itself. He says, 'Almost all the doctrines and practices which characterize modern Romanism, are to be found only a little less intensified in times long before the date of what is considered the commencement of the Papal system;' and he, therefore, protests against the practice of those who seek to draw their doctrinal and ecclesiastical system 'not from the divinely taught Church of the New Testament, but from the humanly deteriorated Church of a later time.' To the argument that as the early Church was so much nearer the apostles than we are, it is safe to follow their example, he well replies: 'It is not being near to truth and wisdom that makes men true and wise.' Hence his object is to investigate what was the ecclesiastical polity of the Church under the immediate guidance of the inspired apostles. 'I appeal therefore,' he says 'from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive Church of the apostolic age.' In so doing, whilst fully acknowledging the binding authority of all apostolic *commands*, he does not feel bound implicitly to follow in all its minute details the *practice* of the apostolic age. There are some things that are distinctly asserted or commanded, there are others that are distinctly denied or forbidden, but there are many details which are non-essential and discretionary. Yet we know that the plans adopted by the apostles were the best for those times, 'and just as far as the present time and the circumstances in which we are placed resemble theirs—to the same extent we may be equally confident that the apostolic form and order are the very best for us.' With this purpose in view, Dr. Jacob investigates the teaching of the New Testament on the general nature of the Church, on the Christian ministry, the laity, public worship, baptism, and the Lord's Supper, and concludes by an application of the facts and principles adduced to the circumstances of the present time, when the Church of England is certainly passing through a great crisis in its history.

"On the nature of the Christian Church our author refers to the threefold use of the word 'Church' in the New Testament, as denoting either the whole company of the saved in heaven and earth, or the professing Church on earth as a whole, or which is the usual sense of the word 'a distinct Christian community in a particular place, in which connection,' he proceeds to say, 'it should be observed that in the apostolic writings it is never said of a *country* or *nation*. It is always the Church in a city or town. Neither is it ever said to be the Church *of* any given town; but always *in* or *at* the place,—or else the Church of the inhabitants, *i.e.*, the *Christian* inhabitants of the town . . . . There is no example of a 'National Church' in the New Testament (p. 9). Dr. Jacob, while apparently in favour of the existence of a national Church on the ground of general expediency, thinks very little of the argument for such an institution drawn from the analogy of the Jewish polity. He points out how very much evil has arisen from confounding the various meanings of the word 'Church,' those things which in fact are true of the Church invisible and universal being applied to some visible and national Church. And he remarks also that the word is never used in the New Testament of a building, or of the clergy; that on the contrary, the 'church' distinctly means the whole body of believers, *as opposed* to the presiding elders. On the words of our Lord to Peter (Matt. xvi. 19), he shows that they imply an infallible authority, hence that there is no middle course between admitting Papal claims, and applying the words exclusively to the apostle. The High Church argument from this passage in favour of the authority of 'The Church,' has therefore no force at all. The ministry of the apostolic Church is well discussed. It appears to have existed first in a double form, the 'ministry of gifts' and 'ministry of orders.' In the early Church there were many persons endued with miraculous gifts, and in the first stages of the Church's history these gifts were the chief means of the edification of believers. God gave to some of the members supernatural powers, 'which seem to have been bestowed for the express purpose of supplying what must have been a pressing want—sound instruction, impressive exhortation, and fervent but enlightened prayers—in the newly-gathered Christian congregations.' We may remark, by the way, that the existence of these spiritual gifts supplies one reason why early Churches could, as a rule, be left to themselves better than the Churches gathered by Christian missionaries from the heathen at the present time; another reason being that, as our author remarks, a large number of intelligent and earnest Gentiles had become believers in the one God of the Jews, and, on embracing Christianity, they were well-fitted to take the oversight of the young Churches. This distinction of ministries enables Dr. Jacob to define the position of women in reference to ministry in the early Church. Men and women alike received these miraculous gifts, and therefore women who had received the requisite gift were allowed to 'prophesy,' but not to 'teach,' which was the function of the later and more regular ministry; and thus we may reconcile 1 Cor. xi. 5 and 1 Tim. ii. 12. The 'ministry of gifts' in some places, as notably at Corinth, appears to have stood alone; but in most Churches the other ministry existed side by side with it, and gradually supplanted it, so that in the pastoral epistles we read only of the ordinary officers of the Church.

"With regard to the 'ministry of orders,' Dr. Jacob, of course, acknowledges that there were but two offices in the Apostolic Church, the elders and deacons; though he believes that 'the title of Presbyter, or elder, is sometimes used as a general appellation for Church officers, including the inferior order of deacons, as it sometimes did the higher order of the apostles.'"

"On the 'times and seasons' of public worship, Dr. Jacob says:—'Here it must be at once acknowledged that there is in the New Testament no trace whatever of any of those annual days of hallowed commemoration which are now celebrated in Christian Churches.' But he adds:—'The observance of the first day of the week, or "Lord's day," stands upon a different footing, and plainly belongs to the New Testament period.' We are very glad to observe how strongly he speaks on this latter point, as Liberal Churchmen are too often very lax in their views on this and other matters. He points out that in the fourth commandment there is no injunction to keep sacred the seventh day *of the week*, but 'it is always the seventh day *after six*; and, consequently, the observance of the first day of the week is just as conformable to this law, in the letter and the spirit, as the Jewish Sabbath day; nor was any Divine authority required for changing the day in the Christian Church.' Until the destruction of Jerusalem and the downfall of the Jewish polity, the Hebrew Christians, who were so numerous (Acts xxi. 20) would of course continue to keep sacred the Jewish Sabbath, and hence it 'must have been impossible, without some violent disruption, to effect a complete change from the Jewish to the Christian day. But the Gospel in this, as in some other parts of Christian duty (abolition of slavery, for instance,) was to work by slow but effectual influences, rather than by precise commands; to establish principles, rather than enforce precepts.' The Apostle's remarks, in Rom. xiv. 5; Gal. iv. 10; Col. ii. 16, refer exclusively to Jewish festivals, and that, moreover, when observed in a Judaising spirit. And the manner in which the apostle John speaks of the 'Lord's day' 'without a word of explanation or remark, seems to indicate that before the end of the apostolic age it had become a well known and acknowledged institution in the Church.'"

—Dr. Horace Bushnell on Prayer as related to God's Will, in the *Advance*:

"Whether, after all, it be the whole account of our prevailing in prayer, that we simply come into God's will and take it as it is, or would be, if we made no petition? That would be a reducing of prayer to the lowest minim of significance. It would really signify nothing at all; for nothing plainly would be varied or affected by it. No! that is not what the apostle means by the prayer 'for things agreeable to God's will.' He means things that may become agreeable because of the prayer. Some things may become thus agreeable because of the prayer, and some may not. For the prayer itself will sometimes be a reason to make them agreeable, and sometimes not all the prayers of all the saints could do it. Larger room for the true efficiency of prayer cannot, I think, be required. But we have another question, which to many is far more difficult, viz.: what in such a conception of prayer, becomes of the purposes of God? or rather what becomes of the prayer, when God's purposes are crossed by it? Let us be disenchanted here as soon as may be of the time-element, and then our way is clear. God is great, too great for time; hence the trouble. By the perfection of his infinite nature, he knows everything within himself, without learning anything, and nowise beholden to time. He can never once make a new purpose in time, because he can never meet a new case which has not already come into knowledge and had its merits discovered and its allotments determined. But in this we have no difficulty; for God's purposes do not stand in their times when, but in their reasons why. They are grounded wholly in their reasons, and it makes no difference whether we count them predestinations, or destinations, or post-destinations. They are executed in the times of the almanac; born as long ago as the everlasting reasons in which they are grounded. Relating thus to a prayer, they come forth under a date, having waited from eternity even, for the man; that is for his coming to pass, his being what he has been, his wanting what he wants. So of all prayers related to all purposes. They do not come out thus, stark alone in time; to make suit before God's purposes an-

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ciently put up stark alone in golden vials having adamantine cases. They have always been in a mutual beholding. There is a grand relationality and co-action running all through them, and such a mutual contempering in them that God draws out the prayers and the prayers draw out the answers—'as it was in the beginning, is now, and ever shall be.' In one view the prayers are as old as the purposes. In another the purposes are as young as the prayers. And yet they are all rolling down eternity together; prayers coming out of purposes and purposes adjusted to yet older prayers, all playing into each other lively replications, even as echoes answer voices. The prayers persuade, prevail, obtain, and the purposes as truly answer before all ages as they do when their times arrive. For descending here into the time-element we are simply at the working-out point of fact where the prayer, fore-beheld, fore-heard, is made, and the answer, on God's part is at the working-out point of purpose into fact by him. The prayer as truly prevails, and in exactly the same liberty, as when a man's petition gains the ear of a man. We may then say that God's purpose is changed by the prayer, if we only take care to remember, that it is changed in the making!

"But we have a very different case made out for prayer, when the purpose of God goes before, in a literal, inspective predestination, and the prayer comes after in time to try what it can do, in creeping through, or climbing over the purpose that, as yet, has had no note of it. Submission is very properly insisted on as a matter of prime significance in this way of putting the prayer; for the only success allowed is the seeming success to be gotten, by praying ourselves down upon God's will, in a gentle Amen to it as it is. There may, it is true, be a certain comfort of feeling in even this; which is almost worthy to be called an answer. And yet about as unworthy and as little to be called an answer as possible. Praying to a wall and giving an Amen to every particular stone of it would certainly put one at some peace with the wall, but would not signify much as regards the matter of prevailing prayer. All the more strange that so many can be ready, as they profess, to just let their will subside into this blank submission and count it their great privilege in prayer!

"In the supposition now given, it will be observed that ample room is made for the really stupendous liberties of prayer, and that God is yet left with a will and a plan, to reign everlastingly in Supreme order and complete self-understanding. He plainly cannot have no will concerning what we ask, or give his will up wholly to us: but he loves to have our petitions affect him and to send us away with gifts all the more precious, that they have been everlastingly ready for us."

—*Advance:* Politician, doctor, lawyer, merchant, everybody, whose success in his particular calling depends, wholly or in part, upon his personal influence and popularity, recognises the necessity of utilizing, in one way or another, the power of personal acquaintance. Every Christian desires to have his influence wholly a good influence; he ought to desire it to be effective and extensive to the utmost limit of his ability and opportunity. Personal acquaintance and friendship are among the chiefest and most delightful means by which, being good, one can do good. Our Saviour came to this world for this purpose, to establish between heaven and earth, between God and man, relations of personal acquaintance. If the love in this is ineffable, so is the wisdom of it. But do men sufficiently realize the necessity of cultivating personal friendships for the sake of doing good, or, as another has said it, making friends for Christ's sake? Should we not regard every opportunity for acquaintance with our fellows as a sacred opportunity, to be cultivated and used for the putting forth of an influence that shall be as constant and natural as gravity, and more benign than sunlight?

—Prayer, as related to Second Causes; by Rev. Horace Bushnell, D.D., in the *Advance:* "Invariable causes, we are told, have taken away the possibility of prayer. Ordaining the stability and the immutable order of causes, God has hemmed himself about with lines of barricades which he cannot pass. His liberties are mortgaged and he cannot hear a prayer without overturning all his laws. How then is it with us? What do we see but that all our grandest endowments of force and liberty are created by this same invariable order? And what, in fact, have we less question about, than our own ability to hear the cries and help the wants one of another? Has God no liberties of compassion like our own? Suppose it should happen to be true that, as he has made your arm permeable to the mandate and subject to the action of your will, so he has made the whole kingdom of causes permeable to his own free mind. He will not infringe, or suspend, or overturn, any one of its causes, but he will be the in-thinking power having the whole frame-work limber to his sway. This is what we mean by *spirit*, it is that which imbreathes, permeates, goes through and so actuates from itself; in this sense it is, that the creation being made to let in Spirit and open itself to the inhabitation of Spirit, becomes a Living Order, pliant even as God's feeling itself, to all the petitions he may choose, in his fatherly counsel, to hear. The laws abide without change, the causes go their way undisturbed, and yet, by his own Spirit interfused, he has them all as obedient to his uses, in the hearing of so many prayers, as they would be if they had been originally ordered for that very purpose. All nature he thus makes an audience chamber for prayer.

"Are we, then, to imagine, some will ask, that prayers can be really heard which relate to physical events? Exactly that I am drawing my argument to show. Such prayers—prayers for a friend's safety at sea, for the recovery of a sick child, for the stay of pestilence, for rain, or against appalling tokens of blight and famine—such prayers God is permitted to hear, and will as unrestrictedly as others. There is no incredibility in a prayer, just because it relates to a matter of physical concern; it may even be the more credible for that reason; for the prayer that relates to mind, or the sins of mind—our own or that of others—has a far more intrudable mischief to control than almost any of the physical troubles. Many persons I know are under a different feeling. They cannot muster faith to believe in prayer for a matter of physical concern; therefore they slide off on the spiritualities and make a stand for prayer in these, where they think it can be done with better reason. Which better reason—is it possibly the fact, covertly respected, that a failure to get answer here will be more disguised and less openly apparent? Or it may be more congenial to be working in frames of spiritual experience whose imaginations may be taken romantically, and visions and revelations bear a more pretentious look? Let us not forget the possibility of running our prayers into smoke, by our over-intentness on the merely spiritual matters. Let us dare sometimes to bring our intercessions out and air them in the world of facts, and dates and things transactionally done. There is, I hope, a great deal more of this than our common impression assumes. Such prayers, too, are much more frequently heard than many who would like to believe it really believe. We very commonly speak, for example, with a certain lightness of the prayer for rain; as if it were a matter even half absurd to imagine that prayer can reach so far. Whereas, in fact, the hearing of this prayer is even specially credible, because there is like to be so vast a concurrence in it, and so little of opposing reason in dissenting voices."

TELEGRAPHIC NEWS.

London, August 29th: Queen's visit to Inverary postponed on account of illness.—Great rejoicings on the return of the Marquis of Lorne. Lord Campbell presented the Princess with a diamond necklace worth 14,000 guineas.—Fortnightly Mail to be established to Australia [with Southampton?]

September 2nd: The *Prussian Cross Gazette* states that it has been agreed at Gastein that Prussia shall make communications with Saint Petersburg tending to prepare direct conciliatory explanations between Austria and Russia.—Advices from the West Indies state that a hurricane and earthquake took place at Saint Thomas on the 21st August, in which 150 people were killed and injured.—On the arrival of the horses of the 1st Life Guards at Aldershot, yesterday, a stampede took place owing to their having been insecurely picketed. Many were killed and injured.—The ironclad *Repulse* has grounded near the Nore, but floated off at high water. The press sharply criticise these incidents.—Chung-How has arrived in London. It is understood that no definite result has been attained from his negotiations with the French Government.—Advices from Caprera state that Garibaldi is now convalescent.—Pacific result anticipated by the second meeting of the Emperors at Salzburg.—Foreign Powers have congratulated Thiers on prolongation of his powers.—The Tyne crew won the Anglo-Canadian boat race.

Paris, 3rd: The Court-martial on the Communists has sentenced two of the prisoners to death, two to penal servitude for life, and the remainder to terms of from three to six months' imprisonment, with fines.—In to-day's Assembly the Minister of Finance announced that the payment to the Prussian Government of a third half-milliard has been completed.—The Official Journal announces that all the Ministers have resigned, but that M. Thiers has been requested to resume his functions.

London, 4th: A large meeting took place in the Phœnix Park, Dublin, yesterday, when the crowd attacked the Police, fifty of whom were wounded.—Her Majesty the Queen is again indisposed.—Gladstone (Junior?) at Whitby defended the Ministerial policy.—(Walter) Montgomery, the actor [of Shakespearian parts at the *Gaiety*], committed suicide.

Paris, 5th: The national Assembly have adopted a project for fixing the Contingent Class for 1870 (*sic*) at 120,000. Substitutes to be allowed.—A discussion has been commenced relative to the definitive installation of the Assembly and the Government at Versailles.

London, 5th: Admiral Shadwell has been appointed successor to Admiral Kellet on the China Station, the appointment of Admiral Hastings having been cancelled in consequence of the removal of Admirals Wellesley and Wilmot.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus, 7th:*

From Brindisi.—Mr. W. Jacob; Mr. W. T. Gilbert; Mr. M. H. Court; Mr. J. B. Boyd, and Mr. W. B. Manson.

From Southampton.—Mr. S. W. Webster; Colonel T. Wright; Mr. W. Owen; Mr. M. Macpherson; Mr. G. Graham, and Mr. H. Turton.

PASSENGERS SAILED.

Per Str. *Arabia*, Sept. 1*st*:

For Genoa.—Mr. J. de O'Ramor, Mr. Edmond Walsh.

For Alexandria.—Mr. Tanner; Mr. G. Connons; Mr. R. Brinks, and Mr. Tiffins.

For Port Said.—Mr. O'Connell.

For Suez.—Mr. Thomas Empson, Mr. Issac Asrah, Mr. Powilka; Mr. Mahomed Sam, friend, and four followers; Mrs. Nagaro.

Per P. and O. Str. *Golconda, 4th:*

For Brindisi.—Mr. W. B. Macrone; Captain Johnstone and the Hon. Mr. C. A. Turner; Mr. J. H. Watson, and Captain William.

For Southampton.—Mr. Latham; Mr. Blackwell; Mr. Blyth; Mrs. Culhane; Captain Le Rattee; Mr. G. E. Marriot, and another gentleman.

DOMESTIC OCCURRENCES.

MARRIAGE.

CRAWFORD—WORGAN—September 2nd, at St. Paul's Church, Poona, by the Rev. Samuel Stead, Leslie Crawford, Esq., to Margaret Mary, only daughter of Colonel J. Worgan, R.A.

DEATHS.

BREWER—August 22nd, at Poona, Ann Matilda, wife of W. H. Brewer, aged 27 years.

McDONALD—August 28th, at Kamptee, suddenly, Captain Donald McDonald, 79th Cameron Highlanders, deeply regretted by his brother officers.

COMYN—August 30th, at Baroda, Effie, infant daughter of Captain Comyn, H. M.'s 4th Rifles, aged 10 months.

DAJI—September 3rd, at Kolapore, the Rev. Daji Pandurang Mahajan, of the S. P. G. Mission.

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